

THE PRESBYTERIAN MONTHLY

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PHILADELPHIA:

PRESBYTERIAN HOUSE, 1334 CHESTNUT STREET.

NEW YORK:

PRESBYTERIAN ROOMS,
150 Nassau Street.

FORMS OF BEQUEST.

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of _____ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of _____ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

THE
PRESBYTERIAN MONTHLY.

VOL. III.

APRIL, 1868.

No 4.

The Education Cause.*
Its Urgent Importance.

It has pleased God by the foolishness of preaching to save them that believe. But how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? With all the excellency there is in good books, and all the indispensable aid they render to the grand evangelistic work of Christianity, with all the circulation of the blessed Bible itself, it is yet true that the progress of salvation in the world is measured by the quantity of the faithful preaching of the gospel by the lips of living men called of God, and sent forth to his work. Whatever might be thought about it *a priori*, the history of the Church proves what the apostle declared long since, that God "hath manifested his word through preaching." Everything else that man can do is but subsidiary and secondary.

It is just here, on this plain fact, affirmed by inspiration and confirmed by history, that the education work of the Church stands and plies its appeals for the sympathy and co-operation of all intelligent promoters of the gospel. An adequate ministry, an adequate company of preachers, adequate in numbers, knowledge, ability, and holy consecration, is vital to all schemes for completely evangelizing our own land, and filling the earth with the trophies of redeeming grace.

Now it is very obvious that there is not at this time such an adequate ministry for our own home work, letting alone the wants of the foreign field. It is equally obvious from the state and tendency of things among us, that an adequate supply will not only remain unreached, but an increasing and disastrous paucity of preachers will be experienced

* We hail with pleasure the first article for our PRESBYTERIAN MONTHLY from Rev. John G. Atterbury, D.D., Secretary of the Assembly's Education Committee.

unless the matter is met with earnest and prayerful endeavors. On the one hand "the world" is a rapidly growing quantity. Its appeals come with increasing power to the susceptibilities of our young men. The solicitations to honor and wealth in the various secular callings are greater than in former times, and are becoming greater with every succeeding year. Facilities for the early and rapid accumulation of property, and positions of relative independence and honor are multiplying to enterprise and energy. At the same time the prevailing luxury of living renders more repulsive, nay odious, to the instincts of the young the parsimony which so exclusively marks the measure of support given by the congregations of the land to their ministry, and increases so painfully and wastefully their necessary abnegations. Hence the young men whom we should naturally expect to seek the sacred office are largely devoted to secular pursuits and enterprises by their positive attractions, but quite as often by the special and needless repulsions of the ordinary life of the preacher of the gospel.

On the other hand, the enlargement of our population and its diffusion to the remotest points by the modern system of railways, together with the marvellous openings of Providence for missionary work in all foreign lands, is bringing the need of an increase of the company of preachers in a *ratio* that few of our Christian people, even of the more thoughtful, yet appreciate.

The desires, and prayers, and plans of the Church are moving earnestly in the line of missionary work. Calls for money for the home and foreign fields are constantly pressed, and in some good degree are honored by the people. All this is well. It is what should be. It is what must be in vastly greater measure before the command of our Lord shall be fully obeyed, to give the gospel to every creature. But "how shall they hear without the preacher?" And where shall the preacher be sought? How far can this great work go on? The candidates for the ministry are not more than sufficient to maintain the supply on its present limited scale. Death, disease, and superannuation waste the roll of active preachers about as fast as ordinations repair it. And a dearth, a famine—a famine of the ministry of the word—is rapidly coming upon the Church, unless it awakes to its peril, and seeks by appropriate efforts to cultivate a desire for the work of the ministry, and help those whom the Lord graciously inclines to this work, in their efforts to obtain the necessary preparation. The figures we expect to be able to give at a future day will justify this alarm to the dullest understanding.

The Men we Want.

It must be borne in mind that it is not the whole body of pious youth from which we are to seek our supplies for the ministry, but only an elect class to whom God has given peculiar endowments. Not every devoted young man who would cheerfully give himself to the work is fitted for it. The talented, the vigorous, the enterprising, those who

have within them the bidings of power—the very ones most susceptible to the appeals of the world, and most valuable to the world—these are the class we need; and this is always a limited class.

Of those who by the urgency of gospel motives and the inspiration of Christ's love may be inclined to seek the sacred ministry, many, of course, will need no pecuniary aid other than what comes in the natural relations of the family. But others, and perhaps the larger portion, must have assistance from the Church, or be hindered and delayed, and often wholly defeated in their cherished desire. When a young man enters upon an education for this purpose he has a long course of laborious study, classical and scientific, before he even reaches the proper professional school. There is no short road to knowledge and mental discipline. The demands of the age forbid any compromise with the accepted standard of scholarship. The modern progress and diffusion of science and learning have only rendered more exacting the necessity of thorough preparation on the part of the new generation of candidates, if they shall approve themselves *workmen not to be ashamed*, and vindicate the "foolishness of preaching," by which we are called to save men from the aspersion of foolish preaching.

Present Condition.

Our late lamented brother, Dr. Mills, did a good work in his administration of the Education Cause. He was a man of great pertinacity of purpose, of clear appreciation of issues, and of fervid zeal. These qualities fitted him to arrest the widely diverging views that prevailed on educational management, and bend them to the one policy now accepted, which embodies a perfectly harmonious system, needing only its propelling life from the Presbyteries to accomplish all that may be expected from any human arrangement. In this respect the labor of his successor in the same responsible trust is measurably lessened, and the field of his responsibility limited.

A noticeable impulse has been given to the cause. The increase of candidates in various stages of progress is encouraging. The number at present receiving aid from the Permanent Committee is one hundred and ninety-six. But of these sixty-six are as yet merely in the preparatory stage before entering college, after which there is a distance of seven years before they can be fully qualified to go forth to their life work. In the collegiate course are fifty-eight variously advanced, while only seventy-two are in the theological seminary.

These young men we have every reason, which the nature of the case admits, to believe are men of promise. Of the more advanced we have the fullest assurance. As to those in the earlier stages of their training our reliance is on the wisdom and prudence of pastors and Presbyteries by whom they come recommended. Should the results prove, in some instances, that the partiality of a pastor has blinded his judgment, or

that the negligence or charity of a Presbyterial committee has yielded a certificate, where a proper sense of responsibility with carefulness would have refused it, this would not be a matter for surprise. We cannot doubt, however, that the *maximum* of results with the *minimum* of failure may be reached under the present system.

A Proper Caution.

Pastors, and Presbyteries, and Committees need indeed be cautious in advising or encouraging a young man to turn aside from another pursuit to seek an education with a view to the ministry. Only the unequivocal tokens of the *necessary qualifications*, other than devoted piety, as well as of this, should satisfy them. Otherwise it may involve disappointment and distress to the candidate himself, as well as injury to the cause of education. It is not alone, nor chiefly, the misapplication of funds which we deprecate, but the distrust awakened in the public mind on the whole policy of aiding candidates, at least in the earlier stages of their education.

“SINCE I began to beg God’s blessing on my studies, I have done more in one week than in the whole year before.”—*Payson.*

“HAVE been so much engaged in preparing my sermon for examination that my mind has been much taken off from religion. *I find writing sermons is not praying.*”—*Payson.*

“OH, if I might be raised again, how I could preach! I could preach as I never preached before. *I have taken a look into eternity.*”—*Summerfield during his last sickness.*

“HE not only prayed before he preached, and after he preached—for he went to the pulpit from his knees, and to his knees from the pulpit—but he seemed to be praying while he preached. Prayer was so much his breath that, as Gregory Nazianzen says of the true Christian, the breathing went on whatever he was doing, not hindering him but necessary to him.”—*Dr. Bethune’s Recollections of Summerfield.*

“WE want men of kindred spirit with Milne, of China, who, when he came before the Committee, seemed so unlikely to be God’s man that they were unwilling to accept him, but consented that he should be sent out as a servant of the mission; and when they asked if he would go, he replied: ‘Why, when the Lord’s house is building, to be a hewer of wood and drawer of water seems too great an honor for me.’ We want men of kindred spirit with Henry Martyn, who, when he expressed a desire to go out to India, was told that he had not a constitution for the climate, and he had better not go. ‘How long do you think I should live,’ said he, ‘if I went to India to preach the gospel?’ ‘Why possibly you might live seven years!’ was the reply. ‘Seven years,’ said he; ‘oh, how much a man may do for Christ in seven years. I will go.’”

To What Shall We Give?

It requires no little moral courage in a pastor, or Session, to resist the urgency of a zealous, earnest, importunate agent of a truly good cause. But our Sessions must have the discretion and firmness to control the direction of the regular church collections. In the exercise of a very deliberate judgment, our churches, in General Assembly convened, have selected certain lines of work as those most vital to its usefulness, and to its own healthy growth as a source of ever increasing usefulness. It has earnestly enjoined these modes of evangelization upon the churches, and has taken the control of them (with one exception) into its own hands, appointing committees directly responsible to itself to manage them. But there are a multitude of agencies, proposing to do some one part, some another part of the work entrusted to these committees of the Assembly, and others again to do an infinite variety of good things not expressly covered by our own organizations, and they all are seeking access to our churches. "What is to be done? To what shall we, *in our church capacity*, give?" is a question constantly and painfully pressed upon our pastors and sessions.

An overture to the last Assembly answers this question so well that we cannot do better than give it in response to the query. It is as follows:

The various departments of Christian benevolence which have been undertaken by our Church are the most important objects within the whole range of charitable duties; not because they have been adopted by the General Assembly, but that they have been thus adopted because of their intrinsic importance.

The Divine plan is to save the world by the preaching of the gospel and the extension of the Church. The Church is ordained of God; whatever promotes its growth and gives it power is to that extent worthy of confidence. So, whatever promotes the preaching of the gospel in its purity, and brings it to bear on the greatest number of people, is entitled to generous support.

The cause of Foreign Missions aims to give the gospel to all the destitute in foreign lands; that of Home Missions, to the destitute in our own land; that of Education, to prepare men to preach the gospel; the Church Election Board, to provide houses to preach in; and the Ministerial Relief Committee, to secure a comfortable support for the aged in their declining years, and for the disabled and their families; the Publication Committee, to supplement the work of the ministry by the aid of a sanctified literature; and the Sabbath-school Committee, to bring the gospel to bear on the rising generation. These all constitute one simple, grand, and powerful whole, all centering in God's method of saving men. His plan must be the wisest and best possible. Organizations that propose to themselves some lower aim, or even such as aim to preach the gospel to specific classes, as the outcasts, the sailors, the Jews, the foreign-

ers, or the freedmen, may be worthy in themselves, but must, of necessity, occupy a secondary place.

The Church has lost much power over men, by allowing her benefactions to pass into the hands of other organizations, in which the Church is not recognized, and by which she obtains no credit, throwing away power which she should have wielded for her own growth. Hence, while the Church was never more liberal or active than now, the world sees it not, and infidels claim that she has lost her hold on the respect and confidence of men.

Our Church is endeavoring to prosecute her benevolent operations at the least possible expense for management and direction. The Education, Church Erection, Ministerial Relief, and Publication Committees employ only one secretary each, and no agents. If voluntary and subordinate societies abound in agents, and keep the causes which they represent fresh and uppermost in the minds of pastors, and Presbyteries, and churches, they have a manifest advantage over our own causes, unless the pastors and Presbyteries will adopt the latter as theirs, and seek their advancement as such, and with special zeal. If *they* neglect them, there is no help. If *they* fail to espouse them heartily, to present their claims systematically, earnestly and clearly, how can they have the generous aid which they deserve? The cause of Church Erection does not belong to its Board of Trustees; nor those of Education, Home Missions, and Ministerial Relief to their respective Committees; they all belong to the Church, of which every Presbytery is a constituent part, and every Session the organic and authorized agents. Shall all these causes, and all those that belong to us, knock at the doors of our Presbyteries as strangers and aliens, and their claims be admitted to attention by reluctant sufferance? Or shall they be adopted by the Presbyteries as their own, and welcomed as children in their Father's house?

We invoke the wisdom of the Assembly to devise methods to impress on the Presbyteries the measure of their obligations, as organizations, to foster, favor, and promote our own causes of benevolence, on account of their intrinsic importance; and because, through their agency, they can all be worked most economically and effectively, and in a manner to reflect great credit on the Church of God.

In response to this Overture, the General Assembly requested the Presbyteries and Churches to arrange for the presentation of these causes annually, in every church. But, whilst the Assembly thus lends its sanction to the adoption of its own agencies, the *real answer* must come from the churches, and—not to mince matters—the action of the churches, in nine cases out of every ten, will be controlled by the Pastor or Minister in charge. We do not wish to lay upon them responsibilities which they should not bear, yet ignoring the facts will not change them. A systematic, fixed, well considered and thoroughly followed up plan of benevolence will develop the graces, and increase the piety of a

church, whilst it will relieve the Session of much that is disagreeable in declining applications which cannot be admitted and yet which it is painful to refuse. It is simply *impossible* to present to the church all of the truly good schemes for the elevation of man. We must decide, first, that there are certain things to which the church must have an annual call to give, and then that we will do other things if we can, and as far as we can, and no farther.

**THE GOSPEL PREACHED TO THE
POOR.**

In the *Home Missionary* for February we find an article (from Rev. George W. Fields,) on the Life of Christ as a life of Ministry to the Poor, so suggestive, that we give its closing paragraph, together with some practical illustrations of the sentiment, from the correspondence of the same magazine.

Disinterested Labor a Source of Strength.

It is only by disinterested labors for the good of others—those who especially need disinterested labors—that we grow into the spirit of him who gave his life for those who could give nothing in return. In watering others, we are ourselves watered; in scattering abroad, we gather in; in being ready to give everything and lose everything for others, we find prosperity and abundance for ourselves. In building up a parish, or building up a denomination, the main thing to be thought of is not eloquent preachers, nor splendid choirs, nor magnificent churches, (things by no means to be undervalued, of which we wish the land were full,) but much more than all these, a spirit of self-denying zeal, a readiness to spend and be spent for the good of others, for the benefit of the poor and the ignorant. A church that knows how to work for others carries the pledge of its success on its front; a denomination that looks out for the needy and the scattered within its borders, will be a power; its labors react for its own health and vigor, and the currents of life flow more freshly in its own veins, because of its toils in the open air of every-day life. Besides, it presents attractions to strong and earnest natures. Men had rather

join themselves to a live body than a dead one, even though the dead one be laid out in ever so stately a style; some denominations, some churches, with every external disadvantage, and seeming almost too feeble to live, keep themselves alive by their very activity—like some slender people who carry disease in their constitution, and seem ready to die every day, and who would do so if they should only give up, yet who drive about their business and accomplish more and live longer than many a stout and plethoric soul, with too much blood for his good, and who has nothing to do but feed and fatten at his leisure. There is something to fear in the sight of a society, so easy, so prosperous, so well furnished with goods, that it rests contented with itself, and is well pleased to go up to the sanctuary on the Sabbath days, and enjoy all the elegancies and luxuries of religion, and rejoices to see its children gathered into the fold and made inheritors of the hopes, but at the same time grows unsympathizing, self-regarding, delicate and unhumbled, and forgets the multitudes of ignorant and scattered and suffering ones. There is reason to fear that it will one day hear from that mouth, out of which goeth the sharp two-edged sword, the words, “Thou sayest, I am rich and increased in goods and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee, therefore, be zealous and repent.” This was the divine counsel, to counteract the effect of prosperity. “Be zealous,” go forth and work for the good of others; as thou dost not have to labor and struggle for thyself, put thyself into sympathy with

those who do struggle, and in some sense, like the great Master, bear their burdens, share their sacrifices and carry their griefs; and thus learn the lessons of adversity at second-hand, so that thou mayest not have to learn them at first-hand.

—

Happy in Labor.

My soul was thrilled, at a missionary meeting, says an Iowa minister, by the narration of the experience of one of your Western laborers. I must give it briefly, as it fell from the lips of several brethren of his acquaintance. Ten years ago a white-haired old man knocked at the door of your agent in Dubuque. His errand was soon made known. He had left his old parish in New England, came to the West to engage in missionary labor, and desired to be pointed to a field. A consultation was held, but his white head and modest demeanor made some of the brethren afraid that he was not "the man" for the work. At length, however, he was assigned to a field on the extreme verge of civilization, far beyond the outmost Methodist station.

The good man meekly accepted the appointment; for he had come to the West to labor for his Master, and should he not go anywhere in his name? He started for his field, travelling by cars as far as railroads extended, by stage as far as stages went, and then by private conveyance into the remoter wilderness. Here he began his self-denying work. Preaching in those humble houses, as he found opportunity, riding seventy or eighty miles to administer the communion to some little church that would have died if he had not gone; officiating at funerals, far and near; weeping with those who wept and rejoicing with those who rejoiced; kneeling at the bedside of the dying and pointing them to the Lamb of God; leading now and then a wanderer to Jesus,—year after year the old man toiled on. The great world knew nothing of him, but God was with him. By-and-by his companion, the wife of his youth, was called to die; and

as no minister could be obtained, he officiated at her funeral.

A few months ago he was installed over a little church that he had gathered. Sitting in a private room, the evening after the service, conversing with some brethren about the way in which God had led him, and alluding to some of his pioneer experiences, he said, as the tears coursed down his cheeks, "I am so happy; I don't know why, but I am afraid I am too happy!"

"*Too happy!*" Aye, this is what the "hundred-fold more in this life" means! Blessed be God, for the laborer's reward! An old minister in the wilderness, suffering numerous privations, making long and wearisome journeys, officiating at his own wife's funeral, and yet "so happy!" Oh! who would not be such a missionary!

—

Rejoicing in an Obscure Post.

To preach to the destitute, writes another, I have felt through life to be my vocation. This I resolved upon when, in early life, I abandoned the idea of going to the heathen. During the past year I have been fully in my element, in this respect at least, and have never been happier in my work.

* * * * *

Scattered Sheep.

When this work is done there will be five organized churches on my field, all depending for instruction and guidance on what one feeble man can do. But they embrace an aggregate resident membership of only one hundred and one persons. And yet these few sheep in the wilderness are so widely scattered that they need the ordinances of the gospel in at least *nine* different places. During the year I have preached, stately, though at distant intervals, in all these places but one, and administered to these, and other Christians, the ordinance of the Lord's Supper. The three smallest of these churches have been organized the longest, and are not stronger in members to-day than when first formed.

Westward Ho!

The largest of these churches has,

during the past year, lost several by emigration; and others will take their departure in the Spring. Thus these feeble churches, in the rural districts of the West, are constantly depleted. Our most intelligent, enterprising Christian families are pushing into the new regions west and south of us. This we accept as the order of Providence, as necessary to save our vast domain from anarchy and barbarism; but it imposes on the older States of the West a herculean task. And this process of migration is constantly increasing. The removal of slavery, the construction of the Pacific Railroad, and the opening of the Rocky Mountain gold mines, are draining of their very life-blood the States that cluster about the lakes and the Upper Mississippi.

The Work to be Done.

It is a matter of rejoicing that your Society, and similar organizations, have been brought into being for such a time as this. But they need to be made ten-fold more efficient than, with their present resources, they can possibly become. In diffusing intelligence and piety through these regions, the Church has a harder task than the nation had in putting down the rebellion. If the gospel does its necessary work, in saving our nation in the present crisis, it will be its mightiest achievement in modern times,—almost equal to the conquest of the Roman empire by the primitive disciples. But our faith is that the work can be done, if those enlisted are faithful to their trust.

Twenty-six Years in the Field.

It is now twenty-six years since I first received your commission to labor in this region. I have not held a commission from your Society quite half of that time, but I have never ceased to be deeply interested in its work, nor to be grateful for the uniform kindness and generosity with which I have been treated. I see not how, without such aid as I have received, I could have labored in the way I deem most efficient. *That I have had ever an obscure and humble part in such a work, has*

been the joy and comfort of my life. I deem it a matter of thankfulness that I have been kept in this region, to which my earlier missionary life was devoted. My increasing conviction is, that a vast amount of ministerial character and life are wasted by frequent removals.

The Kind of Laborers Wanted for the Frontier.

From Minnesota.

Jackson county, in which not a single family remained after the Indian massacre in 1863, has now between three and four hundred families. At Jackson, the county-seat, there are about fifty families. A missionary ought to be sent to Jackson immediately. The people there are poor, and have had a hard time. The missionary ought to be one who would travel in the spirit of the Master, and visit families all over the county, and carry the gospel to their firesides. It would be better if he were unmarried, as tenements are few, and there is much more room there out-of-doors than within. But he should go purposing to cast in his lot with the people—to live and grow up with them—to be God's instrument, for planting the gospel and establishing a living church there, where as yet no Christian foundations are laid. I would that there were men, with or without wives, who would covet such fields, and who would even go themselves and search them out, men with the zeal, the judgment and the resolute will thus "*to make for themselves a place,*" and stay in it and cultivate it till it shall bud and blossom as the rose.

THE OTHER SIDE.

To Laymen.

We seek to stimulate our brethren in the ministry to apostolic zeal and self-denial; we hold up before them lofty examples of devotion, and by these examples aim to lead them to that spirit of self-sacrifice without which great results cannot be achieved for Christ and his cause. Our laymen read these ap-

peals and dwell upon these examples with approbation. "Yes," they say, and truly, "when the ministry are imbued with this spirit the Kingdom of the Lord will advance with rapid pace." But, good laymen, *are you ready for similar self-sacrifice?* God has not laid down one standard for his servants who preach, and another for his servants who labor in the ordinary avocations of life. Every Christian is to give himself and all that he has to the Lord. The burden, (if we may call sacrifices made for Him who bought us with his own precious blood, a burden), is to be borne by all. We are all to be kings and priests unto God, and we are now all living sacrifices if we are his children and heirs.

How is it with you, reader, not of the ministry, are you denying yourself for Christ's sake? Are you laying up treasure in heaven? Are you counting it your joy to give up wealth, luxuries, nay, comforts for Christ? Many a minister, during the past year, has sold a part of what property he has owned that he might support his family while preaching the gospel. How many of our farmers have sold a few acres of land that they might support the gospel at home or abroad? How many are encroaching upon their capital—not that they may maintain a certain style of living—but that they may sustain the means of grace where they dwell and give to the causes of benevolence? That some business men, who have made nothing the past year, have continued to give as freely as before, out of their capital or past gains, we know. We honor them. But we fear that they are exceptions to the general rule. We fear that many congregations are permitting their pastors to be pinched by debt or poverty, whilst they are making little sacrifice for Christ. Nay we know it. Laymen, are you giving your minister a fair support? Are you bearing an equal burden with him? Have you promised him what you should? Do you pay him punctually what you have promised?

In the ministry we demand—we must demand the spirit of self-sacrifice which Christ has commanded and ensampled; for the laity the gospel gives no lower privilege or rule of consecration. Is your minister properly supported? What sacrifices are you making for the maintenance and spread of that gospel without which man is lost?

LIFE BY THE GANGES.

The *Spirit of Missions*, the organ of the Episcopal Church, says of our "Life by the Ganges":—

This is a book of rare interest, and, after having read it, we are not surprised at a statement which we have seen in the *Christian Work*, that it has been translated into eleven Indian dialects, and has become a household book among the native converts in almost all the provinces of India. We cannot speak of the book in more fitting terms than those used by the author of the American preface to it, who was formerly a missionary in India. "This unique book could scarce have been written save by its author. The daughter of one of the noblest of men, the Swiss Missionary Lacroix, she was from childhood intimate with the language, the habits, the ideas of the people of Bengal. As the wife of the eminent Dr. Mullens, of Calcutta, and his enthusiastic co-laborer, she made diligent use of her rare opportunities for penetrating the recesses of Hindoo homes, that she might bless the inmates of the Zenana. Hence her ability to lift the veil, and combining imagination with knowledge and fact, to give us an inside view of a Bengali house of high rank, and of the bitter conflicts through which its inmates emerge into the light and liberty of Christian life."

The *Foreign Missionary*, the organ of the Presbyterian Board of Foreign Missions, closes a notice of it by saying:—"This volume is one of rare merit and special interest, and its circulation among the churches would do much to foster a missionary spirit among the children of God. It should have a place in every Sabbath-school in the land."

Church Erection.

FROM THE CHURCHES.

Bearing Fruit.

From Rev. Thomas Marshall, Mankato, Minnesota.

Our church out here on the frontier wishes to "drive a spike" in God's building, and here it is in the shape of a five dollar note. It is a small contribution, but please bear in mind that we are now paying off a debt of two thousand dollars on our own house of worship. My people are nobly putting their own shoulders to the wheel, and have within the past week nearly or quite succeeded in liquidating our indebtedness. The effort has done us good. We all feel richer for it, and far happier. We have really given so that we feel it. So now our people can say, "We have not only given *what is convenient*, but *we have made sacrifice* for the Lord." Let other churches now in debt take courage, and "go and do likewise." Somebody has been praying for us, and the Lord has heard and answered their prayers.

[This church at Mankato is a monument of the value of the Church Erection Cause. By a gift of one thousand dollars in its time of sore necessity, it was raised from weakness to a position of self-support, and aggressive power.]

Aid Acknowledged.

From Rev. R. W. Benton, Brookland, Potter Co., Pa.

Enclosed please find nine dollars, the collection of the first Presbyterian Church of Ulysses for Church Erection. It is but little, but we thought we ought to help a little as we had been helped by the funds of others. For had it not been for the five hundred dollars we received last year we should have been still without a church in which to worship. With best wishes for your success.

[Would that all churches which have received aid in Church Erection would make such public acknowledgment of the fact as would stimulate the people to further effort in this good cause.]

It Saves Churches.

From Rev. David R. Eddy, Belvidere, Illinois.

..... The Church Erection work is the twin sister of the Home Mission work. It is absolutely necessary to the successful prosecution of the latter. Years of Home Missionary effort upon our part have thrown their results into other denominations, simply because they extended or promised to extend more efficient aid, when the churches that had been gathered proposed to build. In two Presbyteries, in this State, with which I have been connected, have young and thrifty church organizations gone over to other denominations in order to secure larger and less restricted appropriations than those which we could offer under the old plan of appropriations.

It may be that the cause of Christianity has not suffered materially. But to do our work thus loosely is discreditable to us as a body, and injurious to our influence and prestige in the community.

Missouri.

From Rev. Geo. F. Davis, LaGrange, Mo.

A collection of seven dollars and fifteen cents was taken in this church for Church Erection, to which I would add eighty-five cents, making eight dollars, and for which I send an order on the Home Mission Committee, to avoid risk in mailing the change. I wrote to Dr. Kendall about it. The blessing of the Church Erection scheme is manifest in the State of Missouri, and appreciated. Instance this place, so crippled by the Rebellion in all material and social interests. The house of worship had been built, and the property secured under the old Synodical Fund, raised by Dr. Bullard. Our church would have suffered much more than they have had they not been in possession of a house, and a beautiful house of praise it is. The loyal Methodists had no

house, and now have no power. Last Sabbath I was at a sacramental meeting eighteen miles from here, held in the New Providence Church, in the county. It is a pioneer church, and has been a *feeder* to many other churches in Missouri, as La Grange, Newark, Palmyra, Edina, &c. The old house became too straitened for the congregation, and too dilapidated. The war over, the people, encouraged by the voice of the Assembly on Church Erection, said, "We will arise and build." Not to go into particulars, they have built a house, and finished and furnished it beautifully, at a cost of three thousand dollars—aided by five hundred dollars of your Fund. This was done while they had no resident or regular ministry. But in that temple they have continued the fire on the altar. And now, as I undertake the charge of that house, nineteen persons are received on profession of their faith, and seven were baptized. I looked upon the audience last Sabbath, and their ample, chaste room, and blessed God that we had a Church Erection Fund.

Minnesota.

From Rev. D. L. Kiehle, of Preston, Minn.

There is no disposition on our part to excuse ourselves from answering the call of the Committee on Church Erection. Not that we can do much for our brethren by way of building churches for them, but to assure you that as we have found willing hands to help bear our burden, so we, as God enables us, desire to assist others. As circumstances have conspired, we have not been able to take up our collection. We shall present the cause as soon as we can at an advantage.

Our own work has moved on nicely, until cold weather prevented us from plastering. Our church is a source of great thankfulness to us. We shall have a handsome, substantial, and commodious structure.

Our field is widening. I visit three places in the county, besides attending to all home duties. One evening in each week I lecture in the country.

I feel a particular gratitude to you, my dear brother, for the patience and interest with which you have listened to our urgent appeal. I feel now quite relieved of that severe pressure under which I then labored. I should be very glad to do all I desire to do; yet I do not feel like writing any more such letters as I have written until we can be assisted without robbing others. "The Lord hath done great things for us, whereof we are glad."

The plan which you proposed for Sunday-school operations we have inaugurated. We have held one Sunday-school concert, and shall send you one of our little harvests.

I rejoice to see indications of a generous collection for Church Erection.

If Presbyterianism becomes a permanent, moulding influence in our land, the work of establishment will be done in good part by Church Erection.

The Lord bless your labors.

TO CHURCH BUILDERS.

Decide what you want before you begin to build. Time and labor will be required to do this, but no expenditure of time and labor will be found more profitable. Houseless churches suffering under great inconveniences, are apt to rush into church erection without the careful consideration essential to the highest success. A knowledge of what may be relied on from the field, is generally necessary to a wise conclusion in reference to the proposed sanctuary. Look very carefully over the whole ground, and, in view of all the facts, decide beforehand precisely what you can have. To do this wisely, you will need full working plans and specifications from a competent architect, and the money spent for them is usually the best spent money in the whole outlay. Discuss the matter fully with your architect beforehand. Give him all the suggestions you please, but when he has done his work, unless in very exceptional cases, take it as he has prepared it.—*The Record.*

Feeble Churches.

There are a large number of feeble, decaying, or destitute congregations in the old States of New York, New Jersey, Pennsylvania, and Delaware. The changes in the currents of business, the draft made on the rural districts by the cities and large towns of the East and the great and inviting Territories of the West, have enfeebled and depleted many congregations that were once prosperous and self-sustaining.

By a strange and terrible fatality many of these fields have been considered hopeless, and certain to die; the Presbyteries to which they belong often predicting their dissolution, and leave them to a lingering death.

Yet as the patient given over by physicians, sometimes will not die but persists in living, and actually recovers in spite of neglect and damaging predictions, so these feeble churches sometimes possess remarkable vitality and recuperative energy. "*There is hope of a tree if it be cut down that it will sprout again, and that the tender branch will not cease.*" So, some of these churches, though sorely stripped, have strong and vigorous roots, and are firmly planted in the soil. They do not die easily. God moves on the hearts of men to keep them still alive.

1. A few months ago a gentleman came into our office and said, "I have a brother and sister in a town in northern Pennsylvania. They are both Unitarians—as all our family were brought up to be. There is a good church edifice in town; has been a church organization; the aged and superannuated pastor is still there but does not preach, and my friends say *they cannot live so!* Send a good, stirring minister to them, and they will half-sustain or sustain him without your aid."

We sent a member of Presbytery there. He looked the ground over, encouraged the people, and they were soon supplied with a living minister.

2. Not many weeks later the people in another town, where there once had been a flourishing church—whose every member had died or moved away except one—which had a parsonage and a church edifice, and in which no service had been held for twelve or fifteen years, sent to us for a minister. Some of these people had been members of churches elsewhere and some had not, but they could not consent to bring up their families without Sabbath-schools, or live year after year without religious instruction.

A minister was soon sent them; the church reorganized; a Sabbath-school commenced; the house of worship repaired at an expense of fifteen hundred dollars, and three-quarters of the salary provided for by the people themselves.

3. *We cannot afford to abandon these fields.* The rural districts must be provided for. As they have hitherto sent men to the cities and to the West, so will they do in time to come. With the church flourishing they have sent out good men—without it they will send out only bad men.

We cannot afford to have the supplies of good men cut off. They are scarce enough now, they will be more so if we let the feeble country churches perish. And if the rural districts of our country are given over to infidelity, irreligion, and the Papacy, what will become of us? We must not permit these feeble churches to die. Besides, they are in a very hopeful condition at the present time. They need not die. God is certainly quickening the moral sense of the community. Religion is becoming more and more a current topic of conversation among the people. Religious thought is more prevalent and persuasive, and men of the world are more ready to aid in supporting the preaching of the gospel than they have been in former years. If Christians themselves will keep up good courage the men of the world will help them.

Acceptable Labors of Theological Students.

4. *About twenty students, under graduates in our Theological Seminaries, spent their summer vacation last year, in supplying destitute or feeble congregations.* The testimony as to their success and acceptableness has been most full and gratifying. They acquitted themselves well, and left nothing to be desired in that regard.

They received their board and one hundred and twenty-five dollars for their services. The people provided their board, and in some instances paid all expenses, in some instances they received aid from the Committee.

H. is a town in Western New York, where there had once been a Calvinistic church, but it had died out. The house of worship remained, but the church itself had become extinct. The people had appealed to the Presbytery for help. The Presbytery secured a student to supply them during the summer. Before he left a church of about twenty members had been formed, a flourishing Sabbath-school established, Monthly Concerts were observed, and collections taken up both for Foreign Missions and Home Missions. The people are now about building a parsonage, to which they are willing to add eight hundred dollars a year for a pastor's support.

In M., Northern New York, there was another enfeebled and decaying congregation that sent to us for help. We sent them a student just graduated. He found about thirty hearers the first Sabbath, and about the same number of pupils in the Sabbath-school. At the end of three months they employed him as a permanent supply at one thousand dollars a year; some of the men of the world making themselves responsible for the payment of the same. *These are striking examples of what can be done.*

These congregations need not die, and will not die if they can have the gospel preached unto them.

Cause and Cure.

5. Why are there so many decaying congregations especially in the rural districts? Partly, largely, because the people there do not know

precisely what steps to take to obtain a minister. They do not know of this arrangement, or they do not know to whom to write at our seminaries, and partly because, though they can readily become interested in a preacher of the gospel when they have him, and are willing to aid in his support, they have not sufficient interest to originate and carry into effect the measures necessary to procure one.

Where is the remedy for these things? *In the Presbyteries!* If the neighboring pastors will visit or write to the churches, encourage them, especially aid them in arranging to provide for themselves, if it be only a student for the summer, it may quicken their desire for religious privileges, so that they will not again consent to be without them. Then, in some such instances, revivals have been enjoyed, and the young people have been converted, and the town has been filled with great rejoicing.

The ministers in our Presbyteries all have their duties in their own parishes that press them every day; but can they afford to let the feeble churches languish and die? They alone can prevent it. A little effort in that direction on the part of several ministers in different places, has been productive of such blessed results, that no one ought to rest while he knows of a people any where within his reach who has not the means of grace.

There are in the four States named not less than ninety churches that are without pastors or stated supplies, some of these have long been in this condition, and yet there are perhaps fifty or sixty students who could most profitably be employed to labor among them next summer. These young men can preach on the Sabbath, organize and conduct Sabbath-schools and prayer meetings, and they can visit from house to house, commending to all the blessedness of believing in Christ.

The Committee will aid liberally in their support if need be; but the Presbyteries, the pastors, must render their assistance in suggestions, counsels, or correspondence, or nothing will be done. If anything be done let it be undertaken at once.

These students will leave about the first of May. But they must be engaged some weeks earlier, or they will have made other engagements for the season.

For Presbyteries.

Stated Clerks should note the following action of the General Assembly, and members of Presbytery should help them to remember it:—

Resolved, That the General Assembly recommends to each of its Presbyteries the annual appointment of Standing Committees, severally, on Home and Foreign Missions, Education, Publication, Church Erecton, and Ministerial Relief Fund, whose duties shall consist in a special oversight of these several objects; in the securing, as far as practicable, a collection in behalf of each object in every church; and in reporting annually to the Presbytery the amounts so contributed, as well as other matters of special interest pertaining to each Cause.

TO SABBATH SCHOOL TEACHERS.

Have a Motive.

Without this we are like a ship at sea, steering no where in particular. Such a ship would very likely find hidden rocks some where. So with a teacher without a motive. He and his class will be very likely to go to pieces on the rock of indifference. Experience and observation teach that this is so. Therefore I say have a *high* motive. This, by the grace of God, will greatly compensate for the want of other qualifications; it will do more, it will almost insure success. "Give me a motive," said a young, enthusiastic girl, "and I can do anything." Here is the true secret of success, both in the world and in the Church. The successful student, merchant, and mechanic is inspired by a *motive*.

In the church the minister who does not aim at the glory of God in the salvation of sinners, will never be burdened with sinners asking what they shall do to be saved. So is it with Sabbath-school teachers. If we would win souls to Jesus we must aim for it. This must be the grand motive. Many teachers appear to be faithful but not fruitful. Punctual and regular, kind and instructive, why should they not be fruit-bearing branches? Why do not their blossoms mature into golden fruit? Why should their classes grow up and leave the Sabbath-school with no love for Jesus? Why is there no transplanting from the nursery into the garden—from the Sabbath-school into the church.

The very next form perhaps has a very different history. Here is the anxious look, the awakened sinner and the converted soul. Young hearts are won to Jesus, and names are transferred from the class book to the church roll. Why this? Because a fixed aim is the mainspring moving the soul to action.

God's word gives us the same idea in another form. "He that goeth forth weeping, bearing *precious seed*." Here is implied a high and solemn motive, stirring the very heart, and inciting the

energies of the soul to action, to self-denial, and self-consecration to effect a grand purpose.

The original idea of the Sabbath-school was commendable for those times. But with us that time is passed. The Sabbath-school teacher now stands on higher ground, and is, or should be, inspired with loftier motives, more spiritual and soul elevating. "This one thing I do," said one. So say I, this one thing, namely, weaning the young heart to Jesus fills my mind, inspires my soul to labor and to plead with groanings that cannot be uttered.

Brethren, let us address ourselves to this great work with new energy and renewed consecration, being inspired by this one thing, glory to Jesus and the salvation of our children. PAUL.

HOW TO PAY FOR IT.

In every church there will be a wish that the PRESBYTERIAN MONTHLY should enter each of its families, to communicate intelligence, and to awaken thought, prayer, and benevolence. But, the question immediately arises, "How shall we pay for it?" Different churches hit upon different plans. We give some:—

In one, the pastor personally calls upon his members, gets a list of names, with the subscription money of each, and sends an order, with the cash, to the publishers.

In another a member of the church undertakes that work.

In another, the pastor, or an elder, calls upon five men of intelligence, gets from each five dollars, and orders fifty copies for the church.

In another, notice is given from the pulpit, and a collection taken to put the MONTHLY in every pew.

In another, the Session vote to take five dollars from each of five collections, and advance twenty-five dollars for fifty copies for the year; feeling assured that the circulation of the Magazine will add far more than this to the gifts of the church.

In another, — nothing is done.

Some one of these modes will be practicable in any church. The last plan is the easiest, but we not recommend its adoption.

Hindoo Idols.

For our Young Readers—From Hindoo Life.

Here you have a picture of one of the idols of the Hindoos. It is one they are very fond of, and worship oftener than any other. You will wonder what there is in that disagreeable-looking thing to be so fond of, that they should even fall down and worship it. That mother has brought her little boy and is teaching him to pray to it. See how she puts his little hands to-



A HINDOO CHILD TAUGHT TO WORSHIP AN IDOL.

gether, and tries to make him repeat its name. She thinks that ugly-looking stone image can see, and hear, and can bless her boy, and take care of him. So

before he can stand alone or speak plainly, she wants him to begin to worship it. Christian mothers that love the souls of their dear children do so too, only they bring their children to the blessed Saviour, and teach them to pray, and to lip the name of Jesus.

Whilst I am writing this there is a real image, just like that in the picture, standing on my table. It is made of stone, and is no bigger than your hand, and has often been worshiped in India. Once, when the man to whom it belonged was carrying it, he let it fall. By that fall one of its hands was broken off. When he saw this, he brought it to a missionary, and left it with him. "For," he said, "if it cannot take care of itself it cannot help me." After that he became a Christian.

The idol in the picture looks as though it might be very large, perhaps six feet or more in height; sometimes they are made larger even than that. Some are made of wood and of brass, and some even of silver and gold, and of precious stones. This idol has a great many names. One of the most common is Gana-pathi, which means "lord of hosts;" another very common one is Pilliyar, meaning "the great child." It has a very stout body, fat short legs and arms, and an elephant's head, tusk, and trunk.

The stories they tell about the way this god came to have an elephant's head are very foolish, but they really believe them, so I will tell you one of them. They say he was once a little baby like any other baby, only his parents were gods. His father's name was Siva and his mother's Dugra. Soon after he was born some of the other gods came to see him. Among them there was one whose name was Sani, the god of the planet Saturn. Sani hung down his head and would not look at the child, because he knew some dreadful thing would happen to it if he did. Durga, the mother of the child, did not know this, and so she scolded him for treating her and her child in that way. Sani then became angry and

fixed his fiery eyes on the head of Gana-pathi, which was instantly consumed, and the child was left headless. The mother, full of grief and anger, went directly to a very powerful god named Brah-ma to complain. Brah-ma ordered Sani to go into the woods and to cut off the head of the first animal he should find, and bring it along. The first animal he found was an elephant, whose head he brought. Brah-ma then directed him to fix it on the body of Gana-pathi, and there it remained and grew. He is now worshiped all over India more than any other god. This idol is set up in every house and in every school-room, and the children pray to it as they go into the room and before they begin to learn their lessons. This is one of the prayers which they say:—

"Great Gana-pathi, thou in sport
Dost clap thy hands and dance,
Dost crack six cocoanuts, and eat
Bushels of rice at once.
Like us thou lovest sweetmeats too,
So look on us, and help us now."

Once in a year the grown people honor him with a great feast. Then the children make images of him out of clay, and get their parents and others to give them plenty of cakes and candies for offerings to him, after which they have a good time; for if Gana-pathi cannot eat them they know who can.

The Hindoos think that this God is able to help them to do everything they desire by taking away whatever hinders it, or prevents it from succeeding. They call upon him for aid by repeating a prayer, or making his sign. If they are going to build a house they make it in the sand; if they are going to write a letter to a friend that mark is always made first at the top of the page. Sometimes, instead of that mark, they write these words, "By the help of Gana-pathi." May we not learn a good lesson from these poor heathen, and remember what Jesus says to us, "Without me ye can do nothing."

The idol in the next picture is the same as that in the other. There is a man standing in front of it, pouring oil upon its head. Some of you will remember that

this is what Jacob did at Bethel, when he took the stone he had used for a pillow, and set it up and "poured oil upon it." God told him to set up the stone, that whenever he saw it he might

way, and from hearing of this thing which Jacob did. But they think they do a great honor to their gods when they anoint them. You would not think it was an honor when you saw what



A BRAHMIN ANOINTING AN IDOL WITH OIL.

remember the wonderful vision he had had there, and then to pour the oil upon it. But Jacob knew better than to worship it. Perhaps the Hindoos got into the way of pouring oil upon their idols in this black, filthy, and unpleasant-looking objects it made them. This idol is set up out of doors, in a grove. The tree growing near, with branches stretching over it, looks like a

banyan. The others are cocoanut-trees. Those in the distance, over the river, are Palmyra-trees.

Wherever you go in India you see idols—by the road-side, in the palm-groves, and under the wide-spreading banyan. This idol stands upon a square stone. Behind it is a pillar, on which stands an oil-lamp. On still nights this is lighted. The man pouring oil is probably the priest. Under his arm is a

garland of flowers, which he will leave there. He has also some sacred ashes, with which he will mark its forehead. He does this every day. Sometimes he brings fruit, and sugar, and rice as an offering. All the while he stands there doing these things he keeps repeating his prayers, or muntras, as he calls them. Should we not be more earnest in praying to the great and holy Saviour than he is in praying to his dumb idol?

The Publication Work.

SUGGESTIVE SCRAPS.

From many letters, showing how helpful is the work being done by our Publication Committee, especially in our new and destitute fields, we ask the thoughtful attention of our readers to a few brief quotations. They cannot be misunderstood, and yet are only the ordinary correspondence with the Committee.

Pioneer Work.

The Rev. S. G. Clark is laboring in pioneer work in Missouri. We sent him twenty-five dollars' worth of books and tracts. He says, writing from Greenwood, Mo.:

I have been intending for some time to answer your kind letter, and assure you that the package of books and tracts reached me safely, and have already been a great assistance to me in my labor of trying to evangelize this very destitute field. I am glad the Lord put it into the mind of the good lady to make the donation, and you may assure her for me that her donation is highly appreciated, and I have no doubt will do great good. I am obliged to use the books and tracts far more sparingly than I would wish. My field is very large, and entirely new, as far as our denomination is concerned; and our publications are much better for me than those of the Tract Society. I am anxious to get a few of your tracts recently published on Infant Baptism. Please send me by mail as many as can be bought by the stamp enclosed.

The Lord is still granting us success

in this new and needy field. I have been enabled to organize the fifth church since I came here, two years since, and have been until last week entirely alone, and no neighbor within thirty miles. We need men, churches, and religious tracts and books very much.

Another hard-working missionary in Missouri, the Rev. J. M. Brown, in a letter just received, tells us that "the forty dollars worth of books and tracts sent him have done more good than any forty dollars ever sent to that region."

Opportunely Bestowed.

The Rev. J. A. Laurie, of Poynette, Wisconsin.

The books were most acceptable—the one on "Endless Punishment," just what I have long wanted. God was pouring out his Spirit upon us in Poynette; there are, at least, thirty hopeful conversions, and the work is still progressing. The tracts were most opportunely bestowed—the one, "Follow Me," led one soul into light, and helped many others. "Peace Through Faith Alone" brought a young lady to rest on Christ, besides confirming others. So of "What is it to Believe." "God's Way of Peace" is doing much to encourage and strengthen those just beginning to believe.

You have my most sincere thanks for them. Should you be able to grant more to a Home Missionary with three churches, I can assure you they will not

come amiss at the present time, and while this blessed work continues.

The Presbyterian Monthly.

From New York city.

Our PRESBYTERIAN MONTHLY ought to be scattered through the country like leaves of the forest. If we can secure the reading of it by the Church, I am sure it will accomplish a two-fold good—good to the reader, and good for our beloved Zion. At our prayer-meeting last evening, I made a statement, and the following gave me their names as subscribers.

From Columbus, Wisconsin, the Rev. Edward F. Fish writes :

Last year I gave the church ten copies. This year, though moving slowly, they have paid for nearly all. And so *she moves*. The MONTHLY will move the whole Church in due time; of that I feel sure. May God bless you in your work.

Sabbath-school Books.

From Dr. Pratt, of Portsmouth, Ohio.

The books have been received also, and I will notice them in the Herald. They are excellent. Our Sunday-school books are read and "used up," while those of other publication houses are still fresh and new on the shelves.

The Rev. Hanford A. Edson, of Indianapolis, for whose Sabbath-school four hundred volumes were sent, writes :

"The selections made by you are satisfactory. We shall be likely to come again."

From Ontario, N. Y.

I have just received the package of books sent from your Publication house for our Sabbath-school, for which I return you *my* thanks, and those of the Sabbath-school and church, as their representative.

We hope much good will result from them by the blessing of the Lord.

NOTES ON NEW BOOKS.

From ROBERT CARTER and BROTHER, New York: Philadelphia, Presbyterian Book Store.

Light and Truth, or Bible Thoughts and Themes. Old Testament. By Hora-

tius Bonar. After an excellent preface on the Bible as the word of God, Dr. Bonar gives eighty-four short chapters on Bible themes—running from Genesis to Malachi. They are, we judge, as many sermons, stewed down to about four pages each. Whilst they vary in interest and suggestiveness, they make a good book, giving instructive hints on old Testament texts. To those especially who teach and speak on Bible topics it will prove valuable. The volume externally is very neat, being beautifully printed on tinted paper, with gilt top. 381 pp., 12mo.

The Star out of Jacob, is another volume of "The Word" series, which the Carters are publishing for the Misses Warner. The series is an eminently useful one, throwing a great deal of light upon Scripture narrative in a very readable way. We strongly commend it for family and Sunday-school use. This volume covers the earlier part of our Saviour's life. The cuts are numerous and illustrate the story; they are executed (we take it, not "expected," as the preface has it) by the Engraving Class at the Woman's School of Design. 391 pp. 12mo.

Memories of Olivet, by J. R. McDuff, D. D. (373 pp. 12mo). A recent visit to Palestine and the careful study of the Mount of Olives have enabled Dr. McDuff to add the piquancy of personal traits to his spiritual portraiture of Olivet and its teachings. Ever grateful to the Christian reader, none of his writings are more worthy than this of the large circulation that always awaits his books. The Old and New Testament associations with the Mount of Olives are well developed in twenty chapters. The engraving of the Mount as it was in the time of Christ, is one of very great interest.

In *The Weaver Boy who became a Missionary*, we have the story of the career of David Livingstone, by H. E. Adams. The subject is an admirable one, but it is very poorly handled by the author. A skillful book-maker would have worked up the materials

(which are valuable, of course,) in far more interesting style. 379 pp., 16mo., with illustrations printed in colors.

Sequel to Peep of Day, is a continuation of that popular and excellent book of Scripture stories for very little children; it is very fully illustrated with wood-cuts, and will be found well adapted to children of six or seven years of age.

THE CHRISTIAN TRACT AND BOOK SOCIETY, located at Cincinnati, is an institution little known at the East, but one that has been useful in its labors and economical in its administration. Its earlier publications were largely connected with moral reforms; its later issues are of a more general character. From it we have,

Kill the Fiend, or "The cry of the Drunkard" a telling temperance document, indicting strong drink as a promoter of crime, a robber and murderer.

The Drunkard Reclaimed, a sixty-page abridgement of the Memoir of John Vine Hall, well serves the same cause, showing the desperate hold which intemperance has upon its victim, and yet that that hold may be broken by Divine grace.

Bernie's White Chicken, is a charming story for the young, in which Bernie Gray's white chicken teaches its little mistress many good lessons.

Helen Lister, by the same author, is bright, instructive and spiritual, and may be read with profit by all. The author, however, is guilty of the inexcusable carelessness of asserting that the Bible forbids the drinking of wine in the words "Touch not, taste not, handle not," which certainly have any other bearing than this. (See Colossians ii. 21.)

Memoir of Mary Lundie Duncan, the beautiful, the lovely, the holy, the gifted, is replete with lessons for readers of every age. We wish it a wide circulation and reading.

Gertrude Lee, or the Northern Cousin; (135 pp. 18mo.) is an old fashioned

anti slavery story—happily now not needed—in which a "Northern Cousin" converts a South Carolina family to her views and leads them to the emancipation of their slaves. Its teachings are sound and Christian, but the story is stiff and the acquaintance of the author with Southern life very small—if not less.

The Orphans. By Mrs. A. Reed, *The Hidden Foe*, and other Sketches, *Nanie's Experiment*, and other Sketches, are selections of narratives suitable for the younger classes of the Sunday-school and are all good.

The Pastor's Gift Book, a catechism for youth on the nature and design of the Lord's Supper, by Rev. Andrew Ritchie, does not amount to much.

Christ and Adornments, a prize Essay on the wearing of jewelry and costly attire by Christians, wages war against a glaring inconsistency of very many in the Church at this day. It is written with great research, and its circulation would do good. It does not however lay down any practicable rule for the guidance of Christians, since what is costly attire for one is but bare decency for another of different social station and wealth; yet it does good service in contending against vanity, pride and extravagance in adornment. The weak point of the book is the attempt to prove that every outward ornament is condemned by the word of God.

The Sabbath-school Index. By Mr. R. G. Pardee, will need nothing, after his name, to make it sell largely. It is a thoroughly practical book, and full of valuable suggestions for superintendents and teachers, as well as for pastors. We do not endorse all of its teachings. The Sabbath-school work is just now in a state of active ebullition, and some things that come to the surface will need to be skimmed off. But there is so much in it that is wise, and so much that has been learned by a long experience and observation of Sabbath-school work, that every teacher anxious to do the best thing for his class or school will prize it. It is published by J. C. Guarigues & Co., Philadelphia. 256 pp., 16mo.

**HOME MISSIONARY APPOINTMENTS,
Made in February, 1868.**

Rev. A. Bronson, Hebron, N. Y.	Rev. J. S. Smith, Holly, Mich.
“ W. J. Parrot, Addison, N. Y.	“ L. D. Wells, Medina and Morenci, Mich.
“ E. Taylor, Newstead, N. Y.	“ C. Hall, Red Wood Falls, Beaver Falls, Yellow Medicine and Eden, Minn.
“ C. H. Wheeler, Penfield, N. Y.	“ L. P. Matthews, White Rock and vicinity, Mo.
“ W. Wolff, Myersville, N. J.	“ I. C. Beach, Shawnee, Kansas.
“ W. F. Arms, Nicholson and Glenwood, Pa.	“ A. F. White, Washoe Presbytery, Nevada.
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“ W. M. Taylor, Newburgh, Ill.	“ E. Kingsbury, for the South.
“ P. A. McMartin, Alamo, Mich.	“ J. C. Davis, for Virginia.
“ H. H. Northup, Grand Rapids, Mich.	
“ T. Sherrard, Brooklyn, Mich.	

DONATIONS

Received by the Presbyterian Committee of Home Missions in February, 1868.

NEW YORK.			
Albany “A Lady”	\$500 00	Nineveh Pres ch, 85 90 of which from F Edgerton, Esq,	\$171 80
Addison Pres ch, Mon Con Col,	13 52	Ogden Pres ch,	30 00
Arkport Pres ch,	50 00	Peru Pres ch,	35 00
Auburn Theological Seminary Christian Research Society,	15 00	Poughkeepsie, Rev T S Wickes,	50 00
Brainerd, F H Hastings, Esq,	200 00	Poughkeepsie Pres ch, Mon Con Col,	31 45
Blauvelville, A Friend,	5 00	Rome Pres ch Sabbath-school,	25 00
Buffalo Lafayette St Pres ch, additional,	150 00	Rochester Central Pres ch Young People's H M Society,	75 00
Buffalo North Pres ch, additional,	291 54	Syracuse 1st Ward Pres ch, 42 of which from Sabbath-school,	82 00
Brooklyn Lafayette Av Pres ch, additional,	25 00	Syracuse 1st Pres ch, 20 83 from Sabbath-school,	46 83
Brooklyn 1st Pres ch, from estate of Mrs Fanny Hadden,	250 00	Sauquoit Pres ch,	32 08
Buffalo, Rev G S Boardman,	20 00	Trumansburg Pres ch,	101 50
Corfu Pres ch,	8 88	Utica 1st Pres ch,	85 00
Constable Pres ch,	21 50	Waddington Pres ch,	11 00
Clayville Pres ch,	20 00	Legacy Mahala Bailey, Port Jervis, per Ex'rs of Rev S W Mills and H Hardenburgh, 100, less Gov tax 6	94 00
Camden Pres ch,	14 00		\$5976 96
Dansville Pres ch,	25 68	NEW JERSEY.	
Dannemora, Rev J A Canfield,	10 00	Bloomfield Pres ch, in part,	\$575 00
Ellicottville Pres ch,	7 09	Dover Pres ch,	355 00
Florida 1st Pres ch, additional,	1 00	Newark South Park Pres ch,	335 55
Gilbertsville Pres ch,	24 32	Newark 2d Pres ch,	222 10
Geneva Pres ch, 1000 of which from N C Maxwell & Bros,	1022 00	Newark Central Pres ch,	127 00
Harlem Pres ch,	10 00	Newark 2d Pres ch, Young People's Miss Society,	121 41
Huron Pres ch,	26 00	Newark, Wm Rankin Esq,	100 00
Ithaca Pres ch, additional,	34 00	Newark, C S Haines, Esq,	50 00
Jamestown Pres ch,	95 31	Orange 1st Pres ch, 77 25 of which Mo Con Col,	555 00
Keeseville, A Lady,	5 00	Passaic Pres ch,	17 12
Lyndonville Pres ch, additional,	12 50		\$2458 18
Mt Morris Pres ch, 14 15 of which from Sabbath-school,	33 45	PENNSYLVANIA.	
Marion Pres ch Sab-school,	5 00	Erie 1st Pres ch,	\$166 00
Malone Pres ch, additional,	322 00	Edinboro 1st Pres ch,	15 00
Manchester Pres ch, in part,	35 00	Germantown Market Square Pres ch,	70 00
New York 4th Av Pres ch, bal in part,	275 00	Harrisburg 1st Pres ch, in part,	835 65
New York Church of the Covenant, bal in part,	1800 00	Harrisburg 1st Pres ch Sabbath-school,	500 00
New York, Norman White, Esq,	100 00	Montrose Pres ch, 8 of which Mon Con Col,	23 00
New York 14th St Pres ch, in part,	598 51		
Niagara Falls Pres ch Sabbath-school,	50 00		
Naples Pres ch Sabbath-school,	10 00		

Minersville Pres ch,	\$20 00	Minonk, Mrs G H L Brown,	\$5 00
Springfield Pres ch,	12 50	Tuscola 1st Pres ch, in part,	43 25
Wattsburgh 1st Pres ch,	2 60	Trenton Pres ch,	4 50
York Pres ch,	645 75	Vandalia Pres ch, in part,	42 50
	<u>\$2291 50</u>	Waukegan 1st Pres ch, additional,	5 00
DISTRICT OF COLUMBIA.			<u>\$1387 79</u>
Washington 4th Pres ch,	\$80 97	MICHIGAN.	
DELAWARE.		Kalamazoo 1st Pres ch,	\$373 52
Christiana Pres ch,	\$50 00	WISCONSIN.	
OHIO.		Columbus Pres ch,	\$25 00
Cleveland, Mrs Elizabeth E Taylor,	\$200 00	Lodi Pres ch, Sabbath-school, and Mon Con Col,	9 57
Fremont Pres ch,	50 90	Rural Pres ch,	16 00
Milan Pres ch,	50 00	Sun Prairie Pres ch,	17 70
Pleasant View, A Friend,	20 00	Stevens Point Pres ch,	25 00
Troy Franklin St Pres ch,	90 40	St Croix Falls Pres ch,	9 00
	<u>\$411 30</u>		<u>\$102 27</u>
INDIANA.		MINNESOTA.	
Aurora Pres ch,	\$1 22	Traverse Pres ch,	\$28 48
Bainbridge Pres ch,	4 50	Taylor's Falls Pres ch,	6 77
Huntington Pres ch,	19 00		<u>\$35 25</u>
Madison Pres ch,	25 00	IOWA.	
Putnamville, Mrs A Williams,	1 00	Camanche Pres ch,	\$25 00
Madison Co 2d Pres ch,	8 00	Dubuque 2d Pres ch, in part,	12 00
Rising Sun Pres ch,	40 00	Olivet Pres ch,	18 00
Rob Roy Pres ch,	2 50		<u>\$55 00</u>
Southport Pres ch,	6 00	MISSOURI.	
Seymour Pres ch,	75 00	Canton Pres ch,	\$25 00
Troy Pres ch,	8 50	New Providence Pres ch, balance,	9 50
	<u>\$190 72</u>	Osceola Pres ch, additional,	3 00
ILLINOIS.		St Louis 1st Pres ch, Mrs P C Morrison,	150 00
Alton 1st Pres ch,	\$411 90	St Louis North Pres ch,	39 45
A Friend,	25 00	St Louis Pratt Ave Mission,	25 00
Augusta 1st Pres ch,	30 00	St Joseph Westminster Pres ch, balance,	44 75
Alden Pres ch,	14 00		<u>\$296 75</u>
Belleville 1st Pres ch, in part,	27 00	TENNESSEE.	
Collinsville 1st Pres ch, in part,	74 80	Knoxville Shiloh Pres ch,	\$8 50
Chicago 1st Pres ch, in part,	220 00	Louisville Pres ch,	3 05
Chicago 2d Pres ch, balance,	40 00	Maryville Pres ch,	16 95
Chicago Olivet Pres ch. Mon Con Col,	52 09	Strawberry Plains Pres ch,	10 50
Danville Pres ch, in part,	58 65		<u>\$39 00</u>
Granville 1st Pres ch,	10 00	Total amount received,	\$13,749 21
Huntsville Pres ch, balance,	5 10	EDW. A. LAMBERT, Treasurer,	
Jacksonville Westminster Pres ch,	169 00	45 John Street, New York.	
Knoxville 1st Pres ch,	50 00		
Laeon 1st Pres ch,	100 00		

EDUCATION ACKNOWLEDGMENT.

Receipts for February, 1868.

NEW YORK.		PENNSYLVANIA.	
New York City ch of Covenant,	\$1108 21	Erie 1st Pres ch,	\$75 00
New York City Mercer St ch, additional,	100 00	Philadelphia Wharton St Pres ch,	48 65
Brooklyn Lafayette Ave ch, additional,	109 00	OHIO.	
Waterloo Pres ch,	60 00	Rev Henry Smith, D.D., Walnut Hills,	\$20 00
Irvington Pres ch,	38 00	INDIANA.	
Harlem Pres ch,	30 86	Connersville 2d Pres ch,	\$10 00
Batavia 1st Pres ch,	34 18	J. W. BENEDICT, Treasurer, No. 123 Broadway, New York City.	
Williamsburg 1st Pres ch,	23 00	Communications with regard to the Education Work may be addressed to the Secretary, Rev. JOHN G. ATTERBURY, D.D., 150 Nassau St., New York.	
Geneseo 1st Pres ch,	13 00		
Oaks Corners Pres ch,	10 00		
G S Bradman, Buffalo,	20 00		
NEW JERSEY.			
Morristown South St Pres ch,	\$155 00		
North Hardyston Pres ch,	34 00		

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